Indigenous Workers in the Early History of British Columbia

Curriculum Application:
Social Studies 9

The Essential Question: To what extent did the Indigenous peoples of British Columbia play an important part in the early economic development of British Columbia?

Learning Standards

1. Use Social Studies inquiry processes and skills to ask questions; gather, interpret, and analyze ideas; and communicate findings and decisions
2. Assess the significance of people, places, events, or developments, and compare varying perspectives on their historical significance at particular times and places, and from group to group (**significance**)
3. Assess the justification for competing historical accounts after investigating points of contention, reliability of sources, and adequacy of evidence (**evidence**)
4. Compare and contrast continuities and changes for different groups at the same time period (**continuity and change**)
5. Assess how prevailing conditions and the actions of individuals or groups affect events, decisions, or developments (**cause and consequence**)
6. Explain and infer different perspectives on past or present people, places, issues, or events by considering prevailing norms, values, worldviews, and beliefs (**perspective**)
7. Recognize implicit and explicit ethical judgments in a variety of sources (**ethical judgment**)
8. Make reasoned ethical judgments about actions in the past and present, and determine appropriate ways to remember and respond (**ethical judgment**)

Materials and Resources Provided

- Getting to Know BC: Lesson Activity 1
- BC Economic Basics: Lesson Activity 2
- Understanding Historical Significance: Lesson Activity 3
- What gets remembered: Lesson Activity 4
- The Image of the Worker: Lesson
- Activity 5
- How do we Know? Lesson Activity 6
- Using the Evidence: Lesson Activity 7
- Putting Indigenous Labour back on the Timeline: Lesson Activity 8
- Timeline History of Indigenous Peoples in British Columbia

Additional Suggested Materials

- "First Economies" Episode 1- Working people: A History of British Columbia
- "Bows & Arrows" Episode 1- Working People-A History of Labour in British Columbia
- "Canning Salmon" Episode 1- Working People-A History of Labour in British Columbia
- Edge of the World- the Salmon People 00:54-03:02
- "On the Line: A History of the British Columbia Labour Movement Chapters 1-3

Lesson Activities

1. *"Getting to Know BC"* is an optional introductory exercise to generate discussion on awareness of British Columbia**. Lesson Activity 1**
2. *"BC Economic Basics"* is an introductory exercise to create awareness of the past and present economic aspects of the province's economy. (Continuity and Change") **Lesson Activity 2**
3. *"Understanding Historical Significance"* is an exercise in determining the relative importance of historical events from various cultural perspectives. **Lesson Activity 3**
4. *"What gets remembered, thinking critically about timelines and historical significance"* is an exercise applying the concept to the timeline of BC's history, examining Indigenous and non-Indigenous perspectives. **Lesson Activity 4**
5. *"The Image of the Worker*." Using historical photographs, students explore the stereotypes and realities of workers in BC's early resource-based economy. **Lesson Activity 5**
6. *"How do we know?"* This exercise takes students through an historiography exercise examining the relative value of primary and secondary sources in an historical inquiry. **Lesson Activity 6**
7. "*Using the evidence*" to answer a research question leads students through an investigation of indigenous people in the early resource industries of British Columbia. Lesson Activity7
8. *"Putting Indigenous Labour back on the Timeline"* is the summary exercise of the unit where students apply the research and understanding of the previous lessons to recognize the role of indigenous peoples in the resource industries of early British Columbia**. Lesson Activity 8**

Credit: Teaching Activities and Lesson Plan developed by Sarah Purdy

Lesson Activity 1: Student Handout: **How well do you know BC?**

Find someone who knows: Record the answer and the person who knew the answer

The current Premier of BC	BC's biggest river?	The origins of your city/town's name?	The First Nations territory on which your school is located?	The first capital of British Columbia?
The current capital of British Columbia?	The biggest city in BC's interior?	Two items on BC's flag?	A major economic activity of British Columbia?	A prominent work of Indigenous Art in B.C.

Lesson Activity 2: BC Economic Basics-True or False?

In small groups of 4-5, consider these statements and decide: True or False?

Natural resources like fish, fur, gold, coal, and lumber have been the basis of BCs economy.	True	False
One of BC's longstanding destinations for our resources has been Asia.	True	False
Health care employs more British Columbians today than forestry.	True	False
Education employs more British Columbians today than mining.	True	False
Pacific salmon is the most valuable fishery in British Columbia.	True	False
Film and tourism are among the largest employers in British Columbia today.	True	False

1. Check your answers with the handout "BC Economic Basics: Then and Now". You may wish to divide the sections amongst your group.

2. In small groups, read through the sources provided. Again, dividing the readings into sections, choose what you think are 2-3 important facts about BC's economy from your reading, and share these in brief with your group.

3. After the class has shared their findings of important points, generate a summary statement on the nature of BC's economy.

Lesson Activity 2: BC Economic Basics Then and Now

Section One:

British Columbia's Resource Development

Throughout its history, British Columbia's most important industries have depended on the natural resources of the province - its land, minerals, forests, sea, and the wildlife and plants that live on the land and in the oceans and waterways.

The major industries, and historically the largest employers in British Columbia, are forestry (logging, lumber manufacturing, pulp and paper), mining and smelting, and fishing (and fish canning). All of them depend on the plentiful resources of the land and sea. Other important industries such as agriculture (and food processing) and oil and gas also depend on the natural resources of the land.

The First Nations people depended on the resources of the land and sea for their food, clothing, housing materials and tools - all the things they needed to survive.

Underground miners in the Cariboo, 1938 E-04516 BC Archives

The same was true of people from Europe and elsewhere who came to British Columbia to settle and live here. From the beginning of European contact and exploration it was understood that this region, with its mountainous terrain, had little land that was suitable for agriculture. At the same time, it was recognised that the sea and land provided valuable resources for exploitation and profit.

Cutting a Sitka spruce, Queen Charlotte Islands, 1900s Detail of NA-05998 BC Archives

Section 2:

Initially it was fur-bearing animals such as sea otters and beavers but, as time went on, the forests themselves and the minerals in the ground, such as gold, coal, silver, lead and copper, replaced them in importance.

The fur trade began in the late eighteenth century on the coast and in the early nineteenth century in the interior. Spanish, British, Russian and American ships arrived on the coast to trade for furs, particularly sea otter pelts, that were sold in Asia for high profits.

In the interior fur trading posts were established by a number of trading companies that arrived overland from the east or by sea. These companies were interested in the furs from many animals, particularly beaver. By 1821 what is now British Columbia was the exclusive trading region for the British company, the Hudson's Bay Company. During the fur trade era, which lasted until the late 1850s, the non-aboriginal population of British Columbia remained very small.

The First Nations people brought their furs to the trading post where they exchanged them for goods such as guns, cloth, tools and other manufactured goods from Europe. The furs were transported by horseback, or by boat on the rivers, to the sea where they were loaded on ships and taken overseas for sale by the Hudson's Bay Company.

Section 3

Beginning in the late 1850s gold was discovered along the Fraser River and in the Cariboo region. This brought thousands of gold seekers from many parts of the world and began the exploitation of the mineral and agricultural resources of British Columbia.

Gold was only the first of many metals that were discovered in the mainland mountain ranges of British Columbia, while on Vancouver Island the discovery of coal deposits preceded the first gold strike in the interior of the province. The mining activity resulted in the growth of settlement and the establishment of farms and cattle ranches to feed the growing population

The main farming areas in the province are the lower Fraser Valley, parts of Vancouver Island, the Okanagan Valley and the Thompson River valley. Cattle ranching is important in many parts of the southern interior.

Section 4

Salmon fishing was a key economic activity for the First Nations people. It provided a good food supply for the local inhabitants, and also served as a valuable trade item for the fur traders looking to supplement their basic provisions.

By the 1870s a commercial fishery was established on the British Columbia coast along with fish canneries that shipped the canned salmon overseas for sale.

Unloading salmon catch at B.C. Canneries at Richmond, 1913 E-05081 BC Archives

Section 5

Transportation links were required to move people and goods in and out of British Columbia and between the towns, mines and farms.

The first forms of transportation were canoes and boats on the rivers, or horseback and wagons on trails and rough roads. As time went on paddle wheel steam boats replaced canoes and rowboats on the rivers.

They in turn were replaced by railways, the first of which was the Canadian Pacific Railway completed from eastern Canada in 1885. People and goods arrived from overseas, or departed from the province, first by sailing ships then by steam ships and the modern ships of today.

The first steam ship on the British Columbia coast was the *SS Beaver* used by the Hudson's Bay Company beginning in 1836. In this century automobiles and aeroplanes have become important for transport.

The Hudson's Bay Company ship the *SS Beaver* anchored in Victoria harbour, 1874 Detail of A-00011

All of these four basic industries in British Columbia; agriculture, forestry, mining, and fishing, were established and developed to exploit the rich natural resources of the province, and to ship them to other parts of the world for profit.

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Section 1-5: Royal BC Archives Time Machine. 2003. "British Columbia's Resource Development." British Columbia Archives, Royal BC Museum. https://royalbcmuseum.bc.ca/exhibits/bc-archives-time-machine/galler09/frames/index.htm

Section 6:

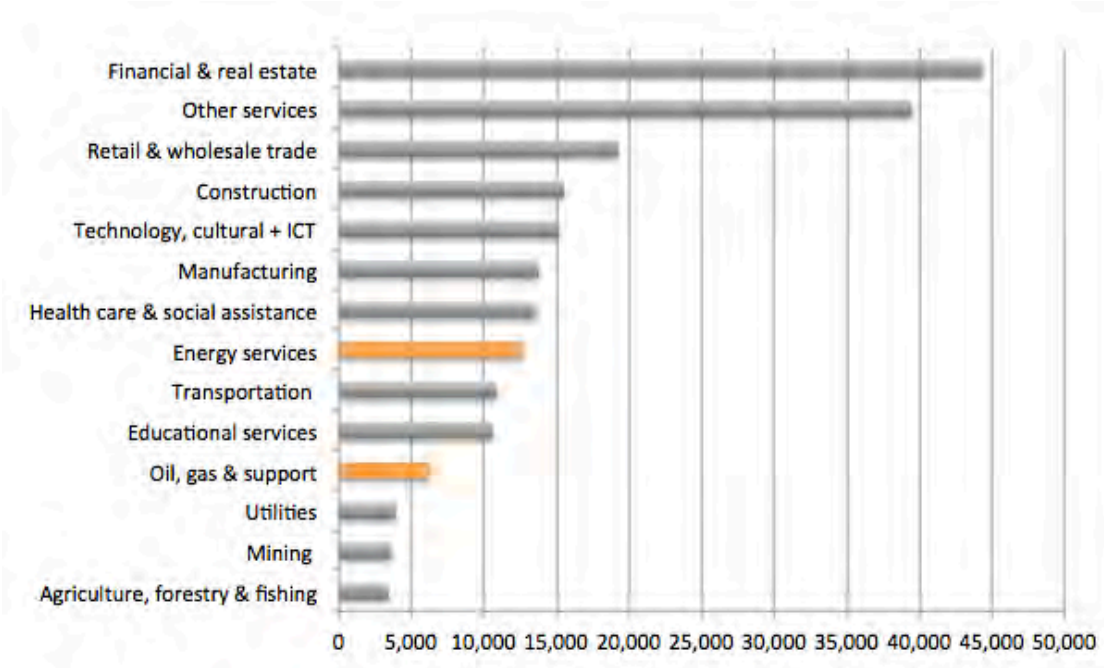
Fuelling BC's economy: where does our wealth come from?

Where does our wealth come from?

It's often said that British Columbia is a resource-based province. In actual fact, the reality is a lot more complex. While it's true that much of BC was built on natural resources, and that even today sectors like technology and construction have a certain amount of inter-relationships with the resource sector, the basis of our economy has overwhelmingly shifted to service-based industries. More than 4/5 of us work in services and over 76% of our GDP comes from those sectors.

It's also important to note that a significant part of our economy is based on small businesses. Small businesses make up 98% of all businesses here in BC, more than any other province.

Although economics can be complex and numbers can tell different stories depending on how they're interpreted, some data speaks for itself. Here's a chart breaking down the main sources of GDP in British Columbia:



Source: The 2012 British Columbia Economic Accounts, BC Stats [in millions of dollars]

…

Where are the jobs?

In BC, the mining, oil and gas sector combined employs just 1% of the workforce.

Instead, the biggest employers in the province are:

Construction – 205,000 jobs

Manufacturing – 164,000 jobs

Tourism – 127,000 jobs

Real estate and property development – 121,000 jobs

The film sector adds an additional 36,000 jobs and the technology sector employs 84,000 people – more than oil, mining, gas and forestry combined.

Section 6: Conversations for Responsible Economic Development. 2013. "Fuelling BC's Economy: Where does our wealth come from?" http://credbc.ca/role-energy-sector-bcs-economy/

Lesson Activity 3: Understanding Historical Significance

Teaching Suggestions

This lesson is presented in three parts.

The first part of the lesson activity is an introduction to the concepts of historical significance. Teachers who have previously taught lessons on the concepts of historical significance may choose to proceed directly to the second part of the lesson where students assess the significance of events on a timeline. The timeline is found in the textbook; Chapter 6 "The Development of British Columbia" in *Horizons: Canada's Emerging Identity*. Published 2009, Pearson Education Canada (p. 206) and referenced in the activity.

The second part of the lesson (Lesson Activity 4) moves on to an activity comparing and assessing the significance of events on the textbook timeline to an Indigenous perspective using the *Timeline History of Aboriginal People in British Columbia* (BCTF) Appendix 1. Additionally, in this second section, a table of Indigenous and non-indigenous population is presented for the students to consider in completing the exercise.

An optional summative timeline activity is provided for teachers. In this activity students pair up and assess the events for significance applying the understanding they have developed in this lesson on the concept of historical significance. It could also be completed as a pair-share activity where one pair is asked to complete the activity from the perspective of an English immigrant and the other pair from an Indigenous Peoples perspective and then group the pairs for an overall discussion of the activity.

Notes for the Teacher: Since the BCTF published the Timeline History of Aboriginal People in British Columbia the accepted terminology has shifted to the more commonly used Indigenous Peoples. At the time of compiling this lesson the adjustments in terminology had not yet been made to the document.

In John Lutz's table of population cited from his book Makúk, the "Aboriginal" population figures are complied from a number of sources. After Confederation in 1871, Census of Canada figures are referenced. In 1885 there were no official census figures taken for that year therefore there are no "Non-aboriginal population" figures to report.

Student Handout LA #3: Understanding Historical Significance

What gets remembered? Thinking critically about timelines and significance

Timelines are often a useful way to get an overview of significant events in a certain period. But who decides what is included in a timeline, and what is not included?

For discussion:

1. What are three 'significant' events in your own life?

2. How did you decide which events to include?

3. Was it difficult to decide 'significance'? Why or why not?

Deciding historical significance goes through the same general process. How do we decide historical significance?

Historical Significance*

1. Usually, we consider events/people to be historically significant if they caused *change for many.*

2. Events and people have significance if they *are "revealing", in that "they shed light on enduring or emerging issues".*

3. It is important to remember that significance is "constructed", in that we decide events are *part of a larger story* we are trying to tell.

4. Finally, what we decide is significant *is different at different times and for different people*.

- Adapted from *The Big Six: Historical Thinking Concepts,* by Peter Seixas and Tom Morton. Toronto, ON: Nelson Education, 2013.

Lesson Activity 4: What gets remembered? Timeline of BC History

Examine the timeline provided. It is not necessary that you know about these events or understand them at this point, your task is only to get a sense or overview of what to expect.

The timeline below is from Chapter 6 "The Development of British Columbia" in *Horizons: Canada's Emerging Identity*. Published 2009, Pearson Education Canada (p. 206).

1792 Captain George Vancouver enters Burrard Inlet

1843 James Douglas begins construction of Fort Victoria

1846 United States takes possession of the Oregon Territory south of the 49th parallel

1858 Colony of British Colombia is formed; Fraser Canyon War

1860 Cariboo Gold Rush begins

1862 Construction of Cariboo Road begins; Smallpox epidemic

1864 Tsilhqot'in Uprising

1866 Vancouver Island and British Columbia are joined

1868 Victoria is declared the capital of British Columbia

1871 British Columbia joins Confederation

1884 Vancouver is chosen as CPR terminus

1885 Royal Commission on Chinese Immigration to British Columbia

Questions for discussion:

1. What seem to be some important themes we will learn about? What might be the 'larger story' the authors are trying to tell?

2. What do the textbook authors and publishers believe is important to learn about BC? Consider similar or repeating terms or events.

3. What kinds of questions would you need answered to make sense of this timeline?

4. Are there groups of people or events that are not included in this timeline?

What Gets Remembered? Comparing timelines

Examine a copy of the *Timeline History of Aboriginal People in British Columbia* (BCTF) Appendix 1

1. Focusing on the same time period of the textbook timeline (1778 to 1885) what events are included on the Aboriginal timeline but absent from the textbook timeline?

2. What events found on the textbook timeline are referred to in the *Timeline History of Aboriginal People in British Columbia ?* Briefly explain the different context presented on the Aboriginal Peoples Timeline.

3. How does the merging of these two timelines tell a different story of our province?

4. What can these two timelines tell us about how "historical significance" can be reflected in timelines?

What Gets Remembered? 19th Century British Columbia by the Numbers.

It is important to note that for most of the 19th century (and of course for millennia prior to that point) British Columbia was an Indigenous province. Timelines that do not reflect this fact are missing what is likely the most important part of understanding significance and change for BC's history.

Aboriginal and non-Aboriginal population estimates for British Columbia, 1835-1901

Year	Aboriginal population	Non-aboriginal population	Aboriginal (% Population)
1835	70,000	350	99.9
1851	65,000	750	98.8
1856	62,000	1,000	98.4
1861	60,000	13,624	81.5
1871	37,000	13,247	73.6
1881	29,000	23,798	54.9
1885	28,000	-	-
1891	26,000	72,173	26.5
1901	25,488	153,169	14.3

In Makúk*: A New History of Aboriginal-White Relations* By John Sutton Lutz, UBC Press. 2008, p 166.

For discussion:

1. Which numbers stand out here, and why?

2. What years saw the greatest shifts in population? Make inferences about the reasons for these shifts by referring to the timeline.

Read the following statement about BC in the 19th century:

"We usually think of the coming of Europeans to BC as the peopling of an area, but the first century of European 'settlement' was, in fact, a period of depopulation. Yet, despite introduced diseases and a dramatically reduced population, Aboriginal People remained in the majority long after the first white settlement. In 1855, of the 34,600 or so inhabitants of the Colony of Vancouver Island and the adjacent islands and shores, all but 774 were aboriginal. There were probably an additional thirty thousand to forty thousand Aboriginal People living in the remainder of what became British Columbia. When BC joined Canada in 1871, there were three times as many Aboriginal People as 'settlers' living there. In fact, until 1885, BC was, by population at least, an "aboriginal province" (John Lutz, Makúk, page 164-5)

3. Considering these numbers, why do you think it might be that the timeline provided in your textbook does not include the indigenous nature of BC's population in the 19th century?

What gets remembered? What is "significant"?

Considering some of the determinants of "historical significance", individually rank each of the following in terms of historical significance (1 is most significant, 2 is somewhat significant, 3 is somewhat insignificant, 4 is very insignificant)). Then, share your findings with a partner. Indicate which rankings you agreed or disagreed on, and on what basis.

Event	Individual: Rank 1-4	Partner: agree? Y/N	Reason?
1778 Captain Cook lands on the coast of BC and claims the land for Britain.			
1858 Colony of British Colombia is formed			
1860 Cariboo Gold Rush begins			
1862 Smallpox epidemic sweeps through Indigenous Peoples communities, kills between 30-80% in some cases			
1871 Colony of BC joins Canada as 5th Province			
1876 Indian Act passed: defines Indian status, regulating almost all aspects of Indian life			
1885 Canadian Pacific Railway bosses hammer in "Last Spike", ceremonially completing the transcontinental railway			
1885 Canada passes the Chinese Head Tax, forcing Chinese immigrants to pay a special poll tax to enter Canada			
1889 Indigenous People banned from selling fish or owning fishing licences			
1902 Japanese banned from logging on Crown land			
1907 Vancouver Race Riots. White mobs smash properties of Chinese and Japanese residents and business owners, carrying signs "for a white Canada".			
1914 150 passengers aboard the Komagata Maru arrive in the Port of Vancouver to test Canada's Continuous Passage law barring South Asians. They are denied entry and after three months are forced out of Canadian waters by the Navy			
1914 First World War begins			

Lesson Activity 5 The Image of the "Worker"

BC has a long history of economics based on natural resources. Even today, much of our service sector jobs are based on the activities in regard to natural resources. Working in the natural resources sector has traditionally been very hard work, often dangerous.

Workers are groups of people often forgotten in historical records. In the 19th century, as part of colonialism and industrialization, workers were engaged in massive resource extraction projects with low pay and dangerous conditions. Based on what you already know, or images you have seen, describe what makes up each of the following "jobs". For example, what might a "coal miner" look like? What tools might they have? What kinds of clothes might they wear? What might they look like at the end of the day? What words might you use to describe them?

Describe the image of what you imagine the 'typical BC 19th century worker" might have looked like:

Coal Miner	**Lumberjack (logger, lumber worker)**	**Rancher/cowboy**
Gold Miner	**Fur Trader**	**Fish Factory (cannery) worker**
Fisher (man)	**Longshore (man)**	**Farmworker**

Post Activity Discussion:

1. Where do we get our ideas about the image of "labour" or "workers"? What sources of information affect our preconceptions?

2. How do we define "workers" today? What are the similarities and/or differences?

3. Try googling the terms "worker" and "labour" into Google Images. What pictures come up? What does this say about the image of the "worker" today?

4. Refer back to the numbers from the BC Economy, and where many people today are employed. Are those industries represented in the average "Google" search?

Activity: BC Workers in Pictures

5. Examine the images provided by your teacher of BC workers. Do they generally meet your expectations of the image of BC workers? How do they compare to the descriptions you came up with?

6. Your teacher will provide you with photographs of workers from a number of industries in 19th Century BC in the major resource industries. From these images and statistics, try to put together a simple description of the labour in 19th century BC. If you had to write a short paragraph or several statements about workers in 19th century BC based ONLY on the photographic record, what could you say?

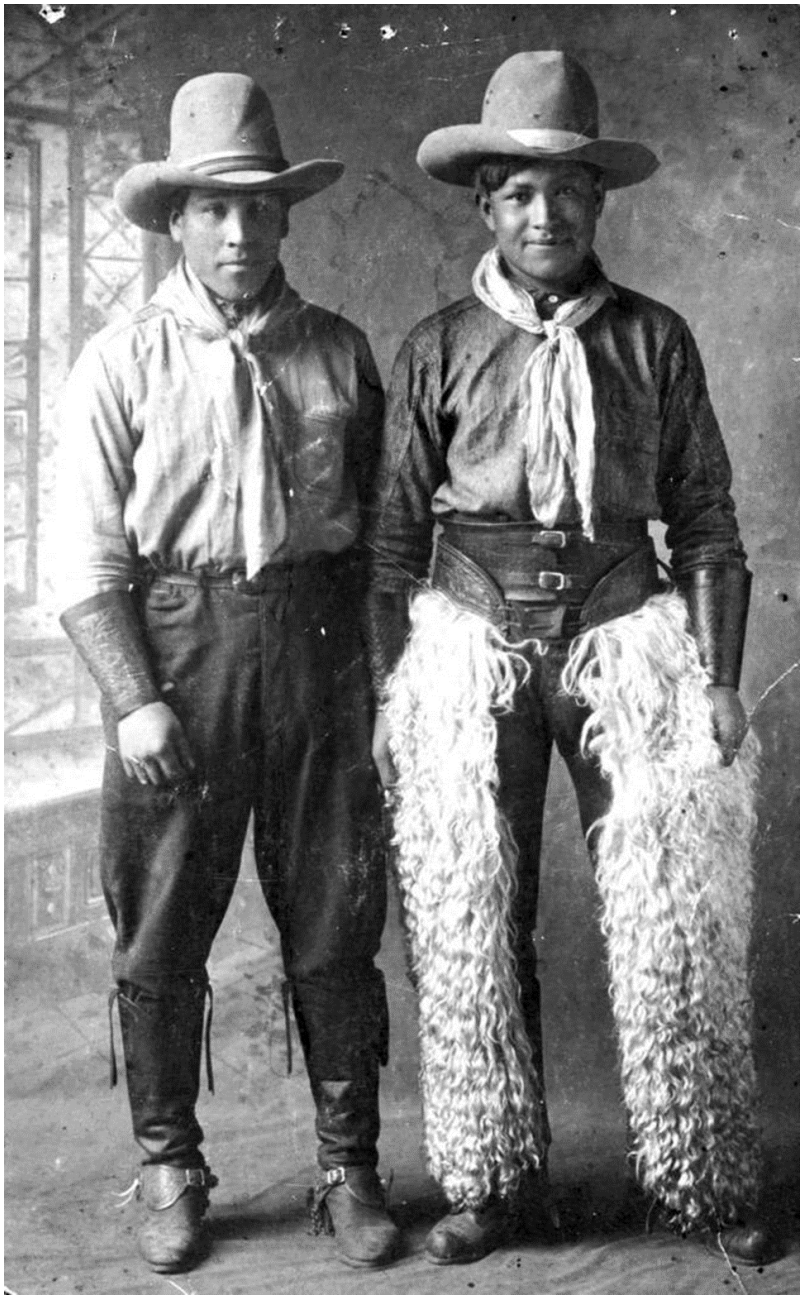
Fisheries workers: Canneries

First Nation women washing fish at cannery. Circa 1905. Delta Museum and Archives. 8052 174.

Title: "BC canneries, Jap boys filling cans"; Japanese ...

Farming/Ranching

Two First Nations cowboys in the 1920s Jack Alex (later Penticton Band chief), and Gabriel Paul of the Okanagan Nation F-06822 Jack Alex and Gabriel Paul, c. 1921. Jack later became chief of the Penticton Band. Photograph by Lumby Stocks, O'Keefe Ranch and Interior Heritage Society F20-15



Fishing

First Nations woman and man rowing a gillnetter, 1910. City of Richmond Archives, 1985 4

32.

"Japanese fishermen drying nets at Steveston, B.C." Reference code B-06852 [191-] BC Archives.

In full Tsimshian regalia, “The Nelson’s Cornet Band” marches in the 1900 Vancouver Labour Day parade” to support the 1900 Fishers Strike. City of Vancouver Archives *Reference code AM54-S4-: In P120.1 .ca. 1900*.

Railway Builders

Photo Credit: Collection of Barrie Sanford. Published in Train Master: The Railway Art of Max Jacquiard by Barrie Sanford [2012] with the following caption: "Many of the workers who built the railway between Yale and Savona were Chinese. Photos of Chinese working on the railway are rare, perhaps because there was reluctance at the time to acknowledge the contribution being made by the Chinese workers. Following completion of the rail line many of the Chinese found employment with the CPR. This rare photo shows whites, Chinese and natives from the nearby Chaumox Reserve engaged in rock scaling near Keefers, between North Bend and Lytton, on the newly completed railway."

http://www.labourheritagecentre.ca/archives/5082

Coal Miners

Photo of Chief Ki-et-sa-kun (centre), who first alerted the Hudson's Bay Company to the presence of coal in the Nanaimo Area. Image D-07259, Royal BC Museum Archives.

Miners at the pit mouth. Coal Creek, Fernie, British Columbia, 1911. Public Archives of Canada C 21076

Forestry/Lumber workers

William Nahanee with a group of longshoremen on the dock of Moodyville Sawmill. The man in the centre of the photograph with a laundry bag is William Nahanee. Four lumber vessels are in the background. City of Vancouver Archives, 1889. Reference code AM54-S4-: Mi P2

"Employees, Hastings Sawmill, Vancouver". City of Vancouver Archives, MiP4, Major Matthews Collection. 1889

Lesson Activity 6 **Student Handout: How do we know? Thinking about evidence**

Historians use sources from the historical record to research and write history. Two types of sources are generally relied upon to put the 'story' together.

Primary source evidence: original, firsthand accounts. They are created at the time of the event or very soon after. Examples:

- Diaries
- Letters
- Photographs
- Art
- Maps
- film
- Interviews
- Newspapers
- Magazines
- Published first-hand accounts, or stories

Secondary source evidence: created after primary sources. Removed in time and/or place from the event you are studying. Examples:

- History textbooks
- Biographies
- Published stories
- Movies of historical events
- Art
- Music recordings

Evaluating Sources

Good research involves a mix of useful and reliable primary and secondary sources. One type is not inherently better than the other; each source must be tested for usefulness in regard to the question you are investigating.

Things to consider about sources

1. Was the person who created the source involved in the event/question we are studying? In what ways are they reliable/not reliable for the question we are studying?
2. Why did they create the source? Who was the intended audience? Would that affect how the author designed the source?
3. When was the source created? Is it a firsthand account?
4. What isn't in the source? What is intentionally or unintentionally absent or left out?

Activity: What was life like for workers in 19th Century British Columbia?

Imagine your task is to generate a report on the life experiences of a worker from one of BC's early resource industries in the 19th century. You have numerous sources available. Consider for each of the following types of sources, how each source might be useful or not useful. Considering the evaluation questions above, how could a source be useful/not useful?

Question: What was life like for workers in 19th century British Columbia?

As you consider sources, remember that:

- Many workers would not have been able to read/write
- Many workers spoke languages other than English
- Many non-British workers would not have been considered citizens

Type of source? Primary or secondary? (P/S)	• Ways it might be useful for this question (what could it tell us, who would be included or have a `voice`, how could it be reliable)?	• Ways it might not be useful for this question (how could it be a challenge, what might it not tell us, who might not be included or not have a `voice)
Diary entry P/S		
Oral history P/S		
History textbook P/S		
Photograph P/S		
Folk song P/S		
Government census P/S		
Business records (ie, payroll) P/S		
Government department records (Indian Affairs, Department of Fisheries, etc) P/S		
Recipe book P/S		
Voters Lists P/S		

Indigenous Workers in the Historical Record

In the 19th century, indigenous people provided much of the labour in the natural resources. However, just as workers in general are often not included in the historical record, indigenous people and indigenous workers are particularly invisible in the historical record despite their huge numbers in resource industries. How can this be?

Consider the following points to help understand how indigenous people have been further 'erased' from labour history as well.

- Local newspaper reports mention indigenous workers but mostly to complain about them keeping down wages of white workers or preventing them from taking jobs
- Indian Agents kept records, but were filled with judgements about 'good' or 'bad' 'Indians'
- Until 1881, official federal census data did not count indigenous people at all
- When they did, they rarely accurately recorded what jobs they did
- "Indians" could not vote until 1949 provincially or 1960 federally unless they gave up their land rights
- The Department of Mines only counted two types of miners in gold mining: white and Chinese
- When Europeans intentionally photographed indigenous people, they were often interested in what were considered "traditional" images and focused on ceremonial dress or "traditional" practices. The wanted to document the image of indigenous people "before" European arrival.

Instructions

Revisit the chart you have completed evaluating sources for workers. Go through each source to evaluate how useful each source might be to answer the question "What was life like for Indigenous workers in the 19th century resource industry"? You may wish to add to the chart with a different pen/pencil for this question to visually document how indigenous workers have been omitted or erased from the historical record.

Lesson Activity 7: Using the Evidence

Student Handout: Using evidence to answer a research question

Your teacher will provide you with a collection of sources about workers in the following industries:

Fishing

Forestry

Farming

Gold Mining

Coal Mining

Your research question is: **What can we learn about work in the _____ industry for indigenous people in 19th century British Columbia?**

In small groups, use the **Source Analysis Sheet** to work through the documents provided. For each piece of evidence, fill in the columns to decide:

- Type of Source (for example: a photograph, journal entry, report, etc), and is it primary or secondary?
- Ways it might be useful for the question you are researching. What could it tell us, who would be included or have a 'voice', how could it be reliable?
- Ways it might not be useful for the question you are researching. How could it be a challenge, what might it not tell us, who might not be included or not have a 'voice'?

When complete, generate a statement to summarize the nature of work in your group's industry for indigenous people in 19th century British Columbia. Use the sources to inform your summary statement. Write your statement here:

Student handout: Source Analysis Sheet

Question you are researching:_____

In the first column, identify the type of source included. Decide if the source is primary or secondary. Then in the remaining columns, make some points to help you decide if the source is useful or not useful for your question, and why. What points can you learn, if any, from each source?

Type of source? Primary or secondary?	Ways it might be useful for this question (what could it tell us, who would be included or have a `voice`, how could it be reliable)?	Ways it might not be useful for this question (how could it be a challenge, what might it not tell us, who might not be included or not have a `voice)

Student Handout

Working in the Fisheries: Primary and Secondary Source Evidence

Source #1: Franz Boas, anthropologist, 1886. In John Sutton Lutz, 2008. *Makuk, A New history of Aboriginal-White Relations.* UBC Press, Vancouver; p. 192.

"Almost all the labour of the province is done by Indians and Chinese. All the steamboats in which we travelled were manned by Indians—the stevedores and longshoremen and the labourers you find about the streets are for the most part Indians. All the fishing for the canneries is done by them and in all these occupations they compare favourably with the labouring classes elsewhere."

Source #2: First Nations woman and man rowing a gillnetter. Circa 1910. City of Richmond Archives, 1985 4 32.

Source #3: Rolf Knight, 1996. Indians at Work: An Informal History of Native Labour in British Columbia 1858-1930. New Star Books, Vancouver; p. 114.

"At least some Indian women worked with their husbands and other relatives, usually as boat pullers. It is unknown how numerous Indian fisherwomen and boat pullers were but it was sufficiently common that canning companies stipulated that advance payments would not be made to women boat pullers. In some locales, Indian fisherwomen helped crew the mosquito fleet of handline trollers, cod boats, and halibut hunting canoes which took fish both for subsistence purposes and offered surpluses for sale until well into the 1930s. Indeed, when engine-powered gillnetters became general in the cannery fleets, wives and even young children became fairly common aboard Indian-operated fish boats."

Source #4: Franz Boas, anthropologist, 1886. In Rolf Knight, 1996. Indians at Work: An Informal History of Native Labour in British Columbia 1858-1930. New Star Books, Vancouver; p. 120.

"...A brief outline of work in the Cunningham cannery by Boas during the season of 1888 is as follows:

Work starts in the cannery at 7 a.m. Two hundred Indians are used for processing the salmon, and Chinese solder the cans. It is quite interesting to watch the processing of the salmon. At the first table women cut them open; at the next table heads and tails are removed. Then they are drawn and thrown into a bath where they are washed. They are then put into a machine which cuts them into seven parts and throws them into a trough from which they are distributed to be stuffed into cans. The lids are placed on top at another table and then they are placed in a soldering machine which fastens the lids. They are then placed on a large iron frame. The soldering is not checked in any way. The entire frame is then placed into boiling water for twenty minutes and then cooled. Finally, the cans are packed into boxes. About forty fishing boats leave here, according to tide conditions. The salmon are caught in nets."

Source #5: Katzie First Nation fisherman, Cyril Pierre recalled his early childhood at the canneries along the Fraser River. City of Richmond, British Columbia: Their Words, the Story of BC Packers, n.d. http://www.intheirwords.ca/english/people_first_work.html

"We're from Barnston Island on the Fraser River and our family has been involved with the industry as far back as any of our family can remember... When we were little, like younger in our age, our mom used to work in the canneries when our dad was gone up north. And we used to live at a place called St. Mungo Cannery, just below New Westminster. And for a few years, I can barely remember, we lived in Steveston and our mother worked there and sometimes our dad worked at the net loft there. Our mom was a fish canner and net worker also. And they were very, very experienced at what they did with nets. They were hired all

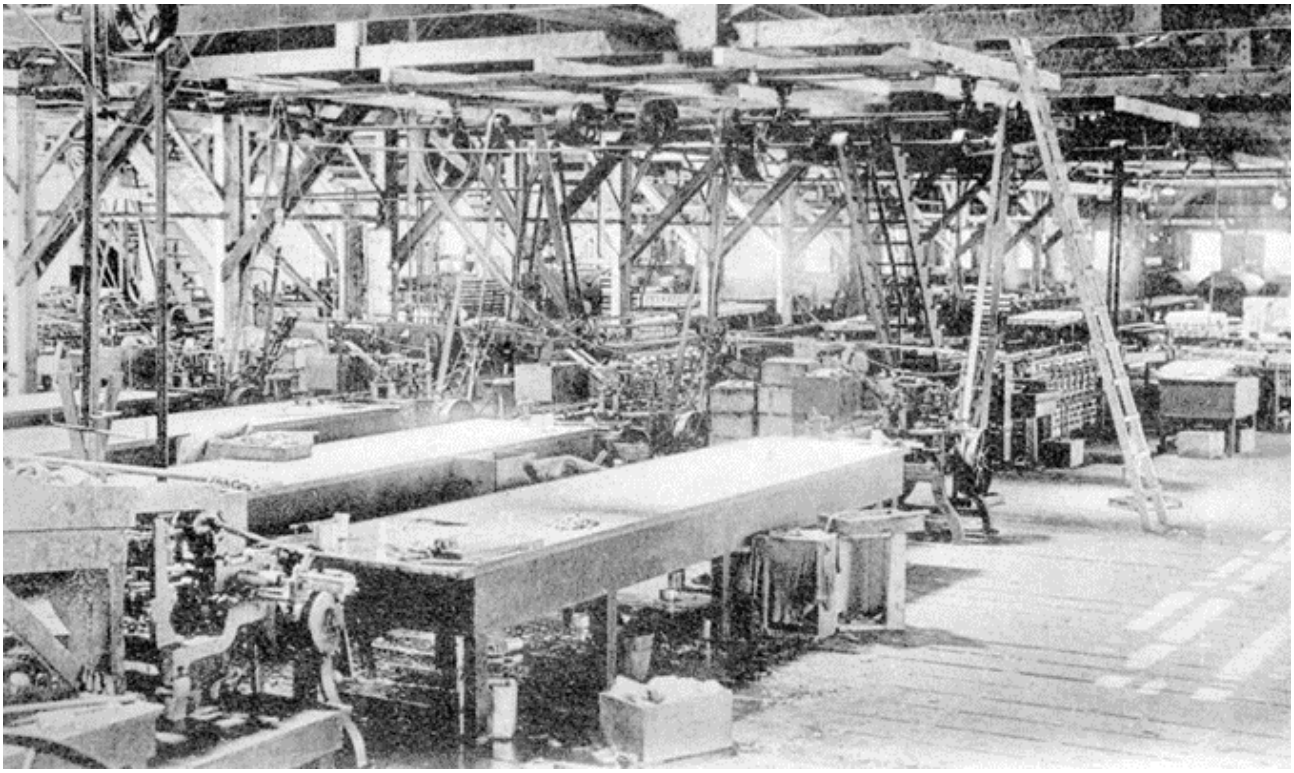
over the river... And it was mainly a summer job for our family. When the fishing season used to be over, roughly around the fall, maybe even after the summer, we used to travel by boat. My brothers used to have gas boats and they used to come down to the cannery and we'd load up what furniture we had, all the clothing we had, onto these boats and they would transport us up here to Barnston Island to our home."

Source #6: Rolf Knight, 1996. Indians at Work: An Informal History of Native Labour in British Columbia 1858-1930. New Star Books, Vancouver; p. 9-10.

"The canneries themselves, in which so many Indian women and some men worked, were among the more mechanized industries along the coast. Native women worked cleaning fish, filling cans, working with machines, amid a complex of clanking tinning machines, alongside steam vats and tray boilers, near conveyor and transmission belts, amid steam, and pipes, and foremen…

"Indian men and women worked at cannery jobs on an early assembly line basis. Their work was at least partly geared by the demands of the canning line. They worked for wages, either straight wages or on a piece-work basis. They often lived in company cabins in the cannery villages which were built around the plant. They bought food and goods at the company store, the cost of which was checked off their earnings."

Source #7: "Interior of a BC salmon cannery"; Vancouver [ca. 1900]. Royal BC Museum and Archives, Item B-02943



Source #8 Cannery employees take a break from their hard work on the wharf at Alert Bay, where totem poles still stood in front of oceanfront homes as the 19th century came to an end" E-07419 Royal BC Museum and Archives.

Source #9 Rolf Knight, 1996. Indians at Work: An Informal History of Native Labour in British Columbia 1858-1930. New Star Books, Vancouver; p. 114.

"In 1893 one of the first fishermen's strikes on the Fraser was supported by Indian fishermen. Three of the Indian leaders addressed public rallies, in Vancouver and elsewhere, in support of the striking fishermen. Indian fishermen and cannery workers were sometimes deeply involved in the strikes and organizational battles of the industry from 1900 on. ……During various periods some Indian fishermen also supported and worked with non-native fishermen in broader union organizations."

Student Handout

Working in Forestry: Primary and Secondary Sources

Source #1*:* Ian MacNeill, 2016. "First Nations Elders and Forestry: A Happily Remembered History". *Truck LoggerBC* Winter 2016

"The First Nations of coastal British Columbia have been engaged in forestry for thousands of years. Long before the arrival of the first Europeans with their iron saws and axes, aboriginal craftsmen were using stone, bone and even shell tools to peel planks off living trees in order to construct longhouses and falling giant cedars to make dugout canoes. Wood use among First Nations was ubiquitous. Craftspeople used it to make a host of everyday items including ladles and bowls, boxes and tools, while artists fashioned fantastical masks and expressive sculptures as well as mortuary and totem poles emblazoned with ancient family symbols. Western red cedar, the tree of life, was prized and through its contribution to the survival of the people earned a place of utmost respect. In addition to its wood products, the cedar tree's bark was woven into clothing, hats, baskets and blankets."

Source 2: Rolf Knight, 1996. Indians at Work: An Informal History of Native Labour in British Columbia 1858-1930. New Star Books, Vancouver; p. 144

"A small steam-driven sawmill was established at Nanaimo to cut lumber for local construction but the price paid for sawlogs was amazingly low. In 1856 Indian handloggers from the surrounding area were bringing in logs at the tariff of eight larger logs or sixteen smaller ones for one HBC blanket. It may bear noting that timber and wood products were the basis of almost all construction throughout BC during the nineteenth and into the early twentieth century. Hotels and stores, private residences large and small, schools and churches, warehouses and much else were built of dressed timber and lumber. Wooden beams, flooring, and siding were also basic in the construction of many factory buildings. Most bridges, tressels, and docks, as well as water flumes and other infrastructure were mainly of built of wood. There were even wooden sidewalks and wood cobbled streets. If properly maintained, such wooden structures could last longer than the requirements of their builders."

Source #3: In John Sutton Lutz, 2008. *Makuk, A New history of Aboriginal-White Relations.* UBC Press, Vancouver; p. 40.

"1862: R.C. Mayne visited the Port Alberni mill and observed "seventy white men employed at and about the premises". At the same mill, Reverend MacFie observed "2-300 hands". And artist Frederick Whymper observed "two hundred workmen representing a dozen nationalities, and including among the number Kanakas from the Sandwich Islands, and Indians and halfbreeds of many tribes were busily engaged in the mill and neighborhood". Whymper's exceptional recollection suggests that many historical accounts, like Mayne's, count only "white" men when they mention the number of "men" employed. The history of aboriginal workers is not known because they were not counted."

Source #4: Rolf Knight, 1996. *Indians at Work: An Informal History of Native Labour in British Columbia 1858-1930*. New Star Books, Vancouver; p. 145

By the mid-1870s a complement of Indian sawmill workers and stevedores existed at the Moodyville and Hastings sawmills on Burrard Inlet. Others worked in logging camps or as hand loggers around the southern coasts. Sawmill and lumber handling jobs already were an established source of cash income to Squamish bands on Burrard Inlet by 1878. While sawmill work entailed unskilled labour a good deal of practical experience was required and acquired. Some Indian men already held clearly skilled jobs. One Dick Issacs, a Squamish man from a North Vancouver reserve, had been a sawyer at Hastings Sawmill before he was crippled in a work accident in 1886.

Source #5: Rolf Knight, 1996. *Indians at Work: An Informal History of Native Labour in British Columbia 1858-1930*. New Star Books, Vancouver; p. 13

"Indian workers laboured as boom men, on the green chain, and as gang labour. In some mills there were Indian foremen and Indian skilled workers —sawyers and men operating the log carriage, as well as others maintaining the steam boilers. Indeed, from the 1880s on a number of local sawmills were owned, and operated by Indian communities themselves or in conjunction with local missions. They provided lumber both for use by band members and for regional sale.
… In the sawmills themselves, Indians and others worked in factory-like conditions. They worked around whirring circular and head saws, planers and edgers, steam driven carriages, clanking dog ladders and so forth. The discipline of work…was that of an industrial plant."

Source # 6: Photograph. "Employees, Hastings Sawmill, Vancouver". City of Vancouver Archives, MiP4, Major Matthews Collection. 1889

Source #7: In 2016 Chief Frank Malloway, recalled his years in forestry. Ian McNeill, 2010, "First Nations Elders and Forestry: A Happily Remembered History", *Truck Logger BC*, Winter 2016.

"Chief Frank Malloway, 80, Yakweakwioose First Nation, Chilliwack. Chief Frank Malloway's early career as a logger occurred suddenly but un- surprisingly. Both his father Richard and his uncle Vince were loggers, as was his brother Mervyn, so when a friend showed up at school one day in the sixties and announced that logging operations had opened in the Chilliwack Valley he didn't think twice about signing up; it was what everybody did! "It was the main occupation back then," recalls the presiding chief of the Yakweakwioose First Nation in the Up-per Fraser Valley. "And it was easy to get a job. There were all these gyppo operations near Harrison Lake, so many you could quit a job on Friday and be back working for someone else on Monday. Even though he gave it up after 11 years to pursue other interests Chief Malloway thinks it would be good for more young people from First Nations go into the woods to work, partly because of the inherent respect their people have traditionally had for the forest. "We always prayed to the cedar for the way it served our people, we use the boughs to cleanse ourselves and make a red paint from the rotting powder in the tree to protect us from bad things," he says. "Anything the creator gave us was sacred, like the salmon."

Source #8: William Nahanee with a group of longshoremen on the dock of Moodyville Sawmill. The man in the centre of the photograph with a laundry bag is William Nahanee. Four lumber vessels are in the background. City of Vancouver Archives, 1889. Reference code AM54-S4-: Mi P2

Student Handout

Working in Farming: Primary and Secondary Sources

Source #1: In Mario Lanthier and Lloyd L. Wong, 1996. "Ethnic Agricultural Labour in the Okanagan Valley: 1880s to 1960s." Living Landscapes, ©1996. https://royalbcmuseum.bc.ca/exhibits/living-landscapes/thomp-ok/ethnic-agri/first.html

In *Food of the Okanagan Indian*, Mary Joe explains that various types of roots and berries were collected by the head women of a family throughout the spring and summer months. Around April, they dug up Spitlum (bitter roots). Later, they harvested Indian potatoes, foam berries, Saskatoon berries, strawberries, raspberries and chokeberries. Joe explains:

> During the later days of winter, when food was hard to obtain and little could be expected until spring, the chief of the tribe would get together all the women of the tribe to determine how much food each family had to get them through the winter. When they were called, they had to say how many sacks of food they had. (Joe, 1981, p. 73)

Source #2: Painting, "Fort Kamloops, 1846" by John Tod, Post trader. Royal BC Museum, PDP00170

Source #3: **In Mario Lanthier and Lloyd L. Wong, 1996. "Ethnic Agricultural Labour in the Okanagan Valley: 1880s to 1960s." Living Landscapes, ©1996. https://royalbcmuseum.bc.ca/exhibits/living-landscapes/thomp-ok/ethnic-agri/first.html**

"Chief N'Kwala (Nicola), head of all the Okanagans and Colvilles, had a great many head of cattle obtained from Indians and white settlers. He even wintered cattle for dealers in exchange for trade goods, such as guns and ammunition…. He also cultivated some patches of corn and a little tobacco before 1860"

Source #4 Lady Aberdeen, 1894 Journal Entry. In Mario Lanthier and Lloyd L. Wong, 1996. "Ethnic Agricultural Labour in the Okanagan Valley: 1880s to 1960s." Living Landscapes, ©1996. https://royalbcmuseum.bc.ca/exhibits/living-landscapes/thomp-ok/ethnic-agri/first.html Lord and Lady Aberdeen's 13,000-acre Coldstream Ranch in the Okanagan Valley was recognized for starting the commercial fruit growing industry in that region (Carolyn Harris, 2008. "Lady Aberdeen", Canadian Encyclopedia. https://www.thecanadianencyclopedia.ca/en/article/ishbel-gordon-lady-aberdeen/)

"Our hop-picking is a very picturesque sight from all accounts. The Siwash [Salish] Indians arrive, tents & all & settle down for a holiday time at the picking. It is work that just suits them & they do it far better than either white people or Chinese. Big boxes are given to them numbered, & for each boxful they get $1 - some get as much as $20 or $30 enough to keep them through the winter. At night they light fires & dance & sing & amuse themselves & present a weird appearance."

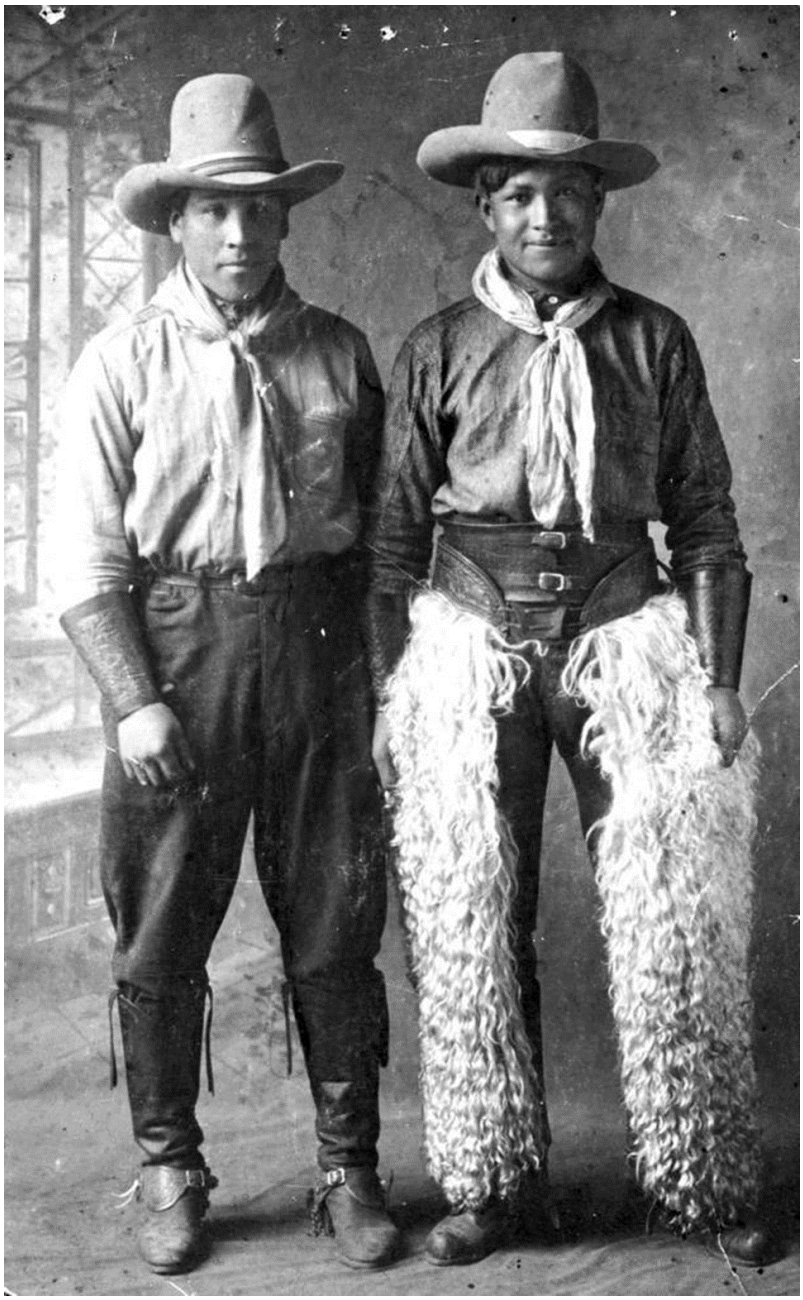
Source #5 J.R. Brown, Indian Agent, published in *Penticton Herald* 1912. In Mario Lanthier and Lloyd L. Wong, 1996. "Ethnic Agricultural Labour in the Okanagan Valley: 1880s to 1960s." Living Landscapes, ©1996.

Occupations. - They farm extensively and grow fine fruit. They also fish and hunt and quite a number work out both on the roads and for settlers, with teams and alone, while others are engaged as cowboys and teamsters…These Indians are for the most part industrious and are certainly making progress both in mixed farming and fruit- growing... ("Interesting Report," 1912)

Source #6 Dave Parker, a First Nations person born in Penticton in 1915, recalled staying on the Coldstream Ranch in 1922 where his mother picked apples and his father worked in the packinghouse. In Mario Lanthier and Lloyd L. Wong, 1996. "Ethnic Agricultural Labour in the Okanagan Valley: 1880s to 1960s." Living Landscapes, ©1996.

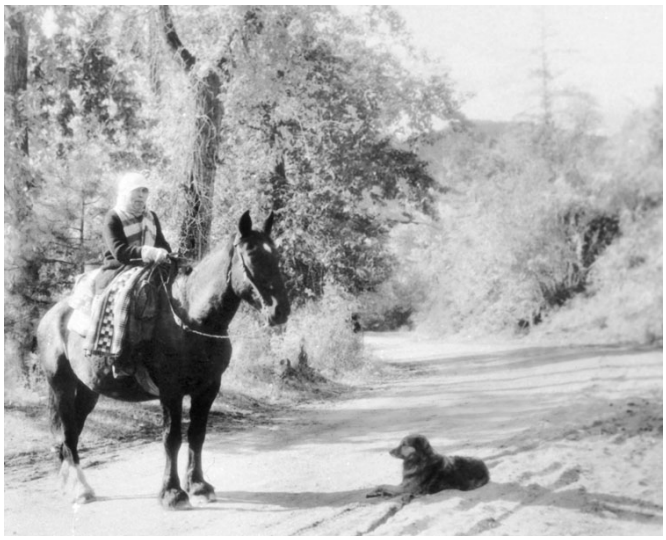
They allocated a piece of ground where we could pitch our tent. They provided chip wood for the fires. This was generally the case - Indians going anywhere to do farm work were living in tents.

Source #7: Two First Nations cowboys in the 1920s Jack Alex (later Penticton Band chief), and Gabriel Paul of the Okanagan Nation F-06822 Jack Alex and Gabriel Paul, c. 1921. Jack later became chief of the Penticton Band. Photograph by Lumb Stocks, O'Keefe Ranch and Interior Heritage Society F20-15



Source #8: Collection of four photos, Historic O'Keefe Ranch Collection.

1. "A photograph of Sam Barnes and Native cowboy" C291, Courtesy Historic O'Keefe Ranch.
2. A photograph of two Penticton Native cowboys" C689, Courtesy Historic O'Keefe Ranch.
3. "A photograph of a Native woman on a horse" C690, Courtesy Historic O'Keefe Ranch.
4. "A photograph of four Native cowboys" F40-20, Courtesy Historic O'Keefe Ranch.



Source #9 "Many Indigenous people of all ages worked on Fraser Valley hop farms in the early 1900s. (Courtesy of the Chilliwack Museum and Archives)"
https://www.cbc.ca/news/indigenous/craft-beer-hop-farm-in-sto-lo-territory-to-be-one-of-canada-s-largest-1.4086378

Source #10 Millie Tonasket with chickens O'Keefe Ranch and Interior Heritage Society F7-12

Student Handout

Working in Gold Mining: Primary and Secondary Sources

Source #1: John Sutton Lutz, 2008. *Makuk, A New history of Aboriginal-White Relations*. UBC Press, Vancouver; p. 173.

"Gold, like coal, was first offered to the HBC in trade by Aboriginal People, initially, in 1851, by the Haida of Haida Gwaii...and, in the mid-1850s, by the Interior Salish of the Fraser and Thompson valleys".

Source #2: Rolf Knight, 1996. *Indians at Work: An Informal History of Native Labour in British Columbia 1858-1930*. New Star Books, Vancouver; p. 54.

"Indians in the Thompson river region had been recovering placer gold for trade some years before the gold rush began. The first contingent of the 'American' miners entered BC during the spring and summer of 1858."

Source #3: Photograph of Nlaka'pumx gold miners at the confluence of the Thompson and Fraser Rivers. Royal BC Museum and Archives, D-06815

Title: Thompson Indians, Interior Salish, "Placer mining ...

Source #4: James Douglas April 6, 1858 just before the influx of white American miners:

"The search for gold and 'prospecting' of the country, had, up to the last dates from the interior, been carried on almost exclusively by the native Indian population, who have discovered the productive beds, and put out almost all the gold, about eight hundred ounces, which has been hitherto exported from the country, and …strongly opposed to their [whites] digging the soil for gold."

Source #5: Rolf Knight, 1996*. Indians at Work: An Informal History of Native Labour in British Columbia 1858-1930.* New Star Books, Vancouver; p. 56

"By 1858 numbers of Indians were not only working their own claims but also were working for wages … Indian ferrymen briefly did a booming business while Indian packers and freighters quickly took up jobs on transport routes to the Cariboo. Surplus salmon and game was sold to miners while produce grown on the early Indian garden-farms found a ready market."

Source #6: Governor James Douglas, quoted in John Sutton Lutz, 2008. *Makuk, A New history of Aboriginal-White Relations*. UBC Press, Vancouver; p. 174.

"it is impossible to get Indian labor at present, as they are all busy mining, and make between two and three dollars a day each man" April/May 1858.

Source #7: Rolf Knight, 1996. Indians at Work: An Informal History of Native Labour in British Columbia 1858-1930. New Star Books, Vancouver; p. 156

"In May 1858, James Douglas again noted that Indian placer miners were working their own diggings around Hope and trading their gold to Americans. Furthermore, there were eighty Indians and thirty whites employed as wage labour on placer operations at Emory Bar (Yale). The Indian workers were receiving two to four dollars a day, much to the annoyance of Governor Douglas, who felt the excessive wages would make it difficult for the HBC to hire Indian labour."

Source #8: John Sutton Lutz, 2008. *Makuk, A New history of Aboriginal-White Relations*. UBC Press, Vancouver; p. 174

"A May 1858 letter from Fort Hope noted that 'the Indians are getting plenty of gold, and trade with the Americans. Indian wages are from three to four dollars a day" the rate for a skilled tradesman in Victoria. In 1860, at Lillooet, aboriginal labourers were paid $5.25 per day and could earn much more mining on their own account"

Source #9: Royal British Columbia Museum and Archives. Moricetown; women packers. G-04121 [191-]

Source #10: Bishop Hills, 1860; In John Sutton Lutz, 2008. Makuk, A New history of Aboriginal-White Relations. UBC Press, Vancouver; p. 174

"The traffic between Yale and the upper country ie. to Lytton about 80 miles is carried on the backs of Indians"

Source #11: John Sutton Lutz, 2008. Makuk, A New history of Aboriginal-White Relations. UBC Press, Vancouver; p. 41

"Like the archival sources for sawmilling, the annual statistical reports of the British Columbia Department of Mines have used their own sleights of hand to make Aboriginal People vanish. The annual statistics divided the number of gold miners into only two categories: white and Chinese. As a result, histories of mining have centred around these two cultural groups, despite the fact that other sources reveal that there were hundreds and perhaps thousands of aboriginal gold miners."

Student Handout

Working in the Coal Mines: Primary and Secondary Sources

Source #1: HBC Chief Factor James Douglas, Fort *Victoria Letters*, 1846, on directing the Royal Navy to coal on Vancouver Island.

"With the assistance of the Indians they collected about 60 tons".

Source #2: HBC Chief Factor James Douglas, letter to J.A. Duntze, Victoria, 1846:

"a large quantity of coal may at any time be got there [near Beaver Cove] by employing the Indians, who are numerous and…by no means averse to such employment….on one occasion when we employed them for that purpose, they brought in upwards of ninety tons in a few days, which they dug with hatchets and other inconvenient implements and there is no doubt that with the proper excavating tools they would have done the work much more expeditiously."

Source #3: Photo of Chief Ki-et-sa-kun (centre), who first alerted the Hudson's bay Company to the presence of coal in the Nanaimo Area. Image D-07259, Royal BC Museum Archives.

Source #4: John Sutton Lutz, 2008. *Makuk: A New History of Aboriginal -White Relations*, UBC Press. Page 171

"In the summer of 1849 alone, an estimated eight hundred Kwakwaka'wakw surface mined the coal". The Kwakwaka'wakw at the mines told the HBC that "they would not permit us to work the coals as they were valuable to them, but that they would labor in the mines themselves and sell to us the produce of their exertions". They were, however, only prepared to work the mines seasonally, when it did not interfere with their subsistence and ceremonial activities".

Source #5: *Victoria Gazette*, 1858:

"There were some thirty or forty miners, mostly Indians constantly employed in getting out the coal, and the lead now's now been worked a quarter of a mile"

Source #6: Photograph, Royal British Columbia Museum and Archives C-03711.

Families wait for news after 1887 explosion, Vancouver Coal Mining and Land Company's Number 1 esplanade, mine in Nanaimo. The blast claimed 150 lives.

Source #7: Indian Agent for Nanaimo, 1888

"Many Indians are again working at the coal mines at Nanaimo, taking the place of the Chinese; the fear of accident by explosions deterred them for some time, but now the high wages paid has attracted them again to the mines."

Source #8: R.E.Gosnell, 1898. ***Year Book of British Columbia and Manual of Provincial Information for 1897*****.**

Wages at the mines "Miners: $3-3.50 / day; Jap[anese] and Chinese: $1-1:25 /day; Indians: $3.00/ day"

Lesson Activity 8: Putting indigenous labour back on the timeline

Using the sources provided and any other research, document the story of 19th century BC labour in one of the industries listed. Find a way to ***memorialize***, or publicly remember, the workers in these industries. Using the information in the sources you have been provided and any other relevant material, ensure that indigenous labour is not 'erased' from the historical record.

Option 1:

Use the sources collected and any other sources to documents the participation of indigenous workers in the economic sectors:

Fisheries

Coal Mining

Gold mining

Forestry

Farming

Publicly documenting work in these industries may take the form of:

- Classroom museum exhibit with important images, quotations, or 'artifacts'
- A biography of an individual workers, real or fictional
- Fictional 'interview' with a retired worker
- Creative mural depicting imagery from the industry
- A proposal to name a local public site, such as a historic site, or road or building, after workers in that industry
- A plaque or statue design
- A short documentary film to highlight work in this industry
- A visual timeline of work in this industry in British Columbia

Option 2:

Depending on local interests, students may wish to generate their own research question on indigenous labour in local industries or an industry they wish to pursue further. They may wish to research and select sources more relevant to local economic history to further document labour in their region.

Criteria to consider:

- Who worked there?
- What was the actual work like?
- Why did people do this work?
- What were the wages or benefits like?
- Where did people live in relation to work?
- How did this industry fit into larger economic activities (world markets etc)
- What did workers think about the jobs?
- What are the types of sources available to you on this topic; how do we know what happened, and whose voices are missing from the record?
- What were some of the skills necessary for this work?
- What were some of the dangers that faced workers?
- What was the relationship between workers and employers? Were there strikes or struggles?
- Did workers from different backgrounds support each other, or was there sexism, racism or other divisive forces at work?
- Did unions support racialized and indigenous workers or not?
- What is this industry like today?

Timeline History of Aboriginal Peoples in British Columbia

B.C. Archives G-04989

Selected times and events important in the history of Aboriginal peoples in British Columbia

Pre-contact

Aboriginal settlements with increasingly complex cultures exist in all areas of British Columbia.

1492

...Portugese Corte Real seizes 50 Aboriginals, perhaps Micmac, from the Canadian Maritimes and sells them for slaves in Lisbon, and a French ship brings seven Aboriginal men...to France as curiosities...three Aboriginal men, hawks, and an eagle are taken to England for display..." (Kehoe: 1981, p. 228)

1620

The Recollets, a religious order from France, establish the first residential school near Quebec City.

1763

The Royal Proclamation of 1763 is issued by King George III. The proclamation recognizes Aboriginal tribes as owning their lands under British sovereignty in North America. The Crown must sign treaties with individual Aboriginal nations before acquiring lands for European settlement. (TFN)

1778

Captain Cook lands on the coast of BC and claims the land for Britain.

1793

George Vancouver makes contact with Nisga'a.

1849

Vancouver Island is established as a British colony. The crown grants the land to the Hudson's Bay Company, which becomes effectively wedded to the Crown. (TFN)

1850

James Douglas makes a series of 14 land purchases from Aboriginal peoples. The Douglas Treaties cover approximately 576 square kilometres of land on Vancouver Island. Aboriginal peoples are paid in blankets and promised the rights to hunt on unsettled lands and to carry on fisheries "as formerly." A policy is set to allow no more than 10 acres of reserve land per Aboriginal family—settlers are allowed 320 acres.

1858

Mainland of BC is declared a colony of Britain.

1859

New Westminster becomes the first capital of BC.

1862

Smallpox epidemic ravages Aboriginal people in BC. The Haida are almost wiped out, losing up to 80% of their kin. The Wet'suwet'en and Gitxsan lose 30% of their kin. Smallpox spreads from Bella Coola to Nagwuntl'oo. One-third of the people die. The following excerpt appears in the writings of Father Morice. "...I myself saw the graves of perhaps 500 Aboriginals. Two white men...went and stealthily gathered the blankets of the dead, which had been thrown away in the bush, and were therefore infested with smallpox, which they sold out again to the Aboriginal people without revealing their origin, thus causing a second visitation of the plague, which carried off the second third of the Aboriginal population..." (Morice p. 317).

1864

Tsilhkot'en bands declare war on the white invaders for the spread of smallpox (The Chilcotin War). They kill 13 survey workers and another three packers near Nimpo Lake. Soldiers representing the Colonial government take eight Tsilhkot'en prisoners and bring them to Quesnel BC. As a result, five Tsilhkot'en are executed by hanging (Birchwater) and (Morice, 1978, p. 320).

Joseph Trutch heads Aboriginal Policy and states: "The indians have really no right to the lands they claim, nor are they of any actual value or utility to them, and I cannot see why they should...retain these lands to the prejudice of the general interest of the colony." (TFN)

1867

British North American Act (BNA) creates Canada, giving jurisdiction of lands and resources to the provinces. The federal government becomes responsible for Aboriginal people. (TFN)

1868

The new Canadian parliament passes an "Act for Gradual Civilization of Indian Peoples". The *Indian Act* becomes a key legislative tool for assimilation:

1. Creating vastly reduced "reserve" lands that do not reflect the traditional tribal territories of the Aboriginal nations.

2. Creating puppet "band councils" which replace and undermine the authority of traditional tribal governments.

3. Defining who is an "Indian" under the *Indian Act.* (Monet et al.)

B.C. Archives F-00653

B.C. Archives G-04306

1871
British Columbia joins Confederation. (TFN)

1874
Indian Act becomes law. The act consolidates all previous Indian legislation, defines Indian status, and gives the superintendent general administrative powers over many aspects of Indian life.

1878
Canadian government interferes with Aboriginal fishing rights by prohibiting the use of nets in freshwater and by making a distinction between food and commercial fishing. (TFN)

1881
Chief Mountain leads a Nisga'a protest delegation to Victoria.

1884
An amendment to the *Indian Act* prohibits the potlatch and the sundance. The first conviction under the law comes in 1890, and it is enforced on a large scale in the 1920s. The law is rescinded in 1951.

1889
The *Federal Fisheries Act*, prohibits Aboriginal people from selling fish or owning fishing licences. Aboriginals who work for fish companies are paid five cents per fish; whites are paid ten cents a fish (Monet et al.).

1893
Assimilation of Aboriginal people of Canada continues through the residential school system. The superintendent of Aboriginal Affairs makes clear the federal government's intent to destroy Aboriginal language and lifeways. "...in boarding or industrial schools the pupils are removed for a long period from the leading of this uncivilized life and receive constant care and attention. It is therefore in the interests of the Aboriginal people that these institutions should be kept in an efficient state as it is in their success that the solution of the Aboriginal problem lies." (Monet et al.)

1899
Treaty 8 is signed with the Beaver, Cree, and Dene Indians located in the Peace River District of the province.

1906–1913
Delegations from several Native nations travel to Victoria, Ottawa, and London, England, regarding land rights.

1912
The federal and provincial governments agree that a Royal commission should re-examine the size of every reserve.

1913
The *McKenna-McBride Commission* is established to address the question of Indian reserves. Hereditary chiefs insist on talking about their territories and reject the idea of reserves. Reserve lands are downsized, becoming known as "cut-off lands." (TFN)

1915
Aboriginal groups of British Columbia form Allied Tribes of BC to pursue Aboriginal rights. (TFN)

1920
McKenna-McBride recommendation is implemented.

1921
The Judicial Committee of the Privy Council, the highest court of Canada, rules that Aboriginal title is a pre-existing right that "must be presumed to have continued unless the contrary is established." (TFN)

The Dene people sign *Treaty 11* in the Northwest Territories after white owners from South Africa (Boer War veterans) are awarded scrip, get a court order to remove Wet'suwet'en Jean Baptiste from his land, near Tyee Lake, at Telkwa BC. He barricades himself in his home and threatens to kill anyone who tries to remove him. As a result, the Department of Indian Affairs creates Jean Baptiste Reserve No. 28 (Monet et al.).

1922
The RCMP seizes over 600 objects in a "potlatch" raid at Alert Bay, on Vancouver Island and divides the spoils between the Royal Ontario Museum, in Toronto, and the National Museum, in Ottawa (Monet et al.). Some of the participants are jailed.

1927
A joint parliamentary committee in Ottawa finds that land claims have no basis. The committee also recommends a prohibition on the raising of money for land claims.

1931
Native Brotherhood of BC is formed.

B.C. Archives G-04304

B.C. Archives E-03012

B.C. Archives F-08197

1947

Returning Aboriginal war veterans are denied the benefits their non-Aboriginal counterparts receive. Having left their Aboriginal group of origin to fight for Canada, they are stripped of their Aboriginal status and become known as non-status Indians. They are therefore denied standard Department of Indian Affairs benefits. (TFN)

1947

BC Indians receive the right to vote in provincial elections. Frank Calder is elected to the provincial legislature.

1950

The *Indian Act* is amended, and laws prohibiting the potlatch, the sundance, and land claims activities are repealed.

1955

Nisga'a Land Committee is re-established as Nisga'a Tribal Council.

1960

Aboriginal people are given the right to vote in federal elections.

Phasing out of Indian residential schools begins.

1969

Jean Chretien and Prime Minister Pierre Trudeau put together the White Paper policy, which proposes to repeal the *Indian Act* and amends the Canadian Constitution to eliminate all references to Aboriginal people. Because of organized Aboriginal resistance, Trudeau is forced to shelve the White Paper, and consult with Aboriginal people about their rights. (Monet et al.)

1973

The Supreme Court of Canada, in the Calder decision rules that the Nisga'a held Aboriginal title before settlers arrived, but the court is split evenly on the questions of the continuing existence of that title. The Canadian government adopts a comprehensive land-claims policy.

1976

The federal government begins negotiations with Nisga'a peoples.

1982

The *Canadian Constitution, Section 35,* affirms existing Aboriginal and treaty rights. (TFN)

1985

Bill C31, enacted by Parliament, restores to native women status and band membership, lost under section 12(1) (b) of the *Indian Act.* The bill also restores status to their children. Bands gain control over membership.

1987

Native Affairs Secretariat is created by the Government of BC.

Gitksan and Wet'suwet'en tribal nations launch a legal action in the BC Supreme Court, claiming right of ownership jurisdiction to their ancestral lands. The case is known as Delgamuukw.

1988

Native Affairs Secretariat becomes BC Ministry of Native Affairs.

1990–1991

The chief justice of the Supreme Court of British Columbia, Allen McEachern, dismisses most of the plaintiffs' claim in Delgamuukw, and agrees with the BC government's counterclaim. In a 400-page "Reasons for Judgement," Chief Justice McEachern writes that the Wet'suwet'en and Gitxsan Chiefs have a romantic view of the past, and that the life of the people, prior to European arrival, was "nasty, brutish, and short." An appeal is launched at the B.C. Court of Appeal. (TFN)

1992

BC Canada, and First Nations Summit establish BC Treaty Commission agreement. (TFN)

April 1993

A United Nations Human Rights Commission report condemns Justice McEachern's 1991 ruling as having an "ethnocentric" bias. The UN report on Aboriginal treaty rights says the BC Judge's ruling is proof that "deeply rooted Western ethnocentric criteria are still widely shared in present-day judiciary reasoning." The report's author, a UN human rights investigator, says in an interview with *Globe and Mail* that the McEachern decision is "'unfortunate,' one-sided, and based upon misunderstanding of Aboriginal culture." "This (misunderstanding) is something that has to be destroyed systematically," he says. (TFN)

B.C. Archives H-04067

B.C. Archives E-03994

June 1993

Five judges at the BC Court of Appeal overturn McEachern's ruling that Aboriginal Rights were extinguished, and rules that Aboriginal Rights were not extinguished before or after confederation, and that they are protected by the constitution. (TFN)

1996

The Nisga'a Agreement in Principle is initialled and signed by representatives of the Nisga'a Tribal Council, and the federal, and BC governments. (TFN)

1998

Supreme Court ruling on Delgamuukw: A new trial must be held because the oral histories of the Gitksan-Wet'suwet'en are not assessed correctly.

An apology comes from the federal government for its treatment of Aboriginal peoples, based on the recommendations of the Royal Commission on Aboriginal peoples.

The Nisga'a Final Agreement is initialled. (To become a treaty, the agreement must be ratified by the Province of BC, the Nisga'a Tribal Council, and the Government of Canada).

2001

BC Treaty Referendum. Despite the protests of BC's Aboriginal leaders and the federal government, in Spring 2002, British Columbians received a mail-in ballot from the Campbell government, asking them to vote Yes or No on eight questions related to the treaty process.

2008

Prime Minister Stephen Harper, official apology to the former students of Indian Residential Schools, on behalf of the Government of Canada, June 11, 2008.

2009

Prime Minister Harper claims, "We also have no history of colonialism," at a press conference during the G20 Summit in Pittsburgh, USA.

2010

Bill C-3 restores status under the Indian Act to grandchildren of Aboriginal women who lost their status through marriage to non-Aboriginal men.

2011

While other churches issued formal apologies for their participation in the Residential School System between 1986 and 1994, the Canadian Conference of Catholic Bishops continues to refuse to issue a formal apology.

2012

The interim report of the TRC reveals a lack of cooperation on the part of federal government and its failure to provide full access to documents requested by the commission.

2015

The final report for the Truth and Reconciliation Commission is released at the closing ceremony in Ottawa. "I think as commissioners we have concluded that cultural genocide is probably the best description of what went on here [in Canada]."

"It is precisely because education was the primary tool of oppression of Aboriginal people, and mis-education of all Canadians that we have concluded that education holds the key to reconciliation."

—The Honourable
Justice Murray Sinclair

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